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maß weiter in diese sonderbare Sache einzugehn. Nur sey noch bemerkt, daß Hesychius, worauf mich Bergk aufmerksam machte, die Glosse hat: *χελωνοφάνοι· αἰετοί τινες.*

F. G. Welcker.

Epigraphisches.

[Σ]οὶ τόδε συρικτά[ς, Ὀμνη]πόλε, μέλιχε δαίμο[ν],
 ἄγνέ, λοετρο[χό]ων κοίρανε Ναϊάδων,
 δῶρον Ὀγεῖνος ἔτε[ν]ξ[ε]ν, ὃν ἀργαλέης ἀπὸ νόσου
 αὐτός, ἀναξ, ἰγίη θήκαο προσπελ[ά]σ[α]ς·
 πᾶσι γὰρ [ἐν τεκέ]σσι ἐμοῖς ἀνα[φ]ανδὸν ἐπέστης,
 οὐκ ὄναρ, ἀλλ[ὰ] μέσους ἡματος ἀμφὶ δρόμους.

Lepidum hoc epigramma duodecim versibus inaequalibus scriptum est in tabella marmorea oblonga, Romae nuper dum Basilicae Iuliae pavimentum effoditur inventa. Apographum ibidem mense huius anni Ianuario mecum communicavit Petrus Matranga, qui qua sententia lacunas explendas simulque aliquot, quae exstant, verba interpretanda putet, ipse exponat. Mihi Ὀμνηπόλος hic pro ipso Apollonis nomine positum esse, συρικτῆς autem Hyginus appellari visus est. Nymphae fontium calidorum (λοετροχόοι) ministrae sunt Apollinis Medici sive Salutaris, qui nunc quidem non aquarum vi Hyginum, sed visione, miraculoso modo, a gravi morbo liberaverat. Eaque non vana fuit visio vel dormientis insomnium, non ὄναρ, sed ὕπαρ sive ἐπιφάνεια dei propinquitate sua auxilium ferentis, invisentis autem eum manifesto, liberis ipsum circumstantibus, medio die, cum vigilaret. Sic Aesculapius quoque aegrotos sanare credebatur τὰ μὲν ἐκ τοῦ φανεροῦ παρῶν τὰ δὲ τῇ πομπῇ τῶν ἐνυπνίων. Verba sunt Aristidis Rhetoris, qui cum innumera referat somnia salutaria, aliquoties etiam exsomnia ipsam praesentis dei speciem videre sibi visus est. V. Opusc. mea philol. T. III p. 149 ss. — V. 5. ἐν τεκέσσι ut ἐν πᾶσι, ἐν μάρτυσι in Odyssea. Apollinem Nympharum salubrium praesidem Hyginus invocat, cuius in Thermis commorans beneficium expertus esset.

F. Th. Welcker.